8: Barlow E-4 (no date)1949 NU7 Aztec NU7

NATURE OF THE PROVINCE

197 *Inhabitants and languages.*—The province of Coayxtlahuacan was Mixtec in speech, except for Cuicatec (extending eastward from Cuicatlan), Chinantec (north and east of Atlatlaucca), and, curiously enough, Chocho-Popoloca in the very heart of the province (Tamaçulapan to Coayxtlahuacan).

101 175 In Coayxtlahuacan Province centered the rich and complicated Mixtec culture, concerning which some detailed information has been preserved for us in such codices as the Nuttall and the Vindobonensis. Most extensive data on the pre-Hispanic history and ethnography of this region can be recovered from these manuscripts when they are fully studied. Many of the towns of this province were originally important city-states, with their own dynastic histories.

171 805 Among the notable cultural differences separating the peoples of this province from the Náhua, are such variant calendar systems as the Mixtec, studied by Jiménez Moreno,* and the Cuicatec, in the still inadequately investigated "Codex Fernández Leal."

635 131 *Provincial borders in 1519.*—At the height of the Empire of Moctezuma, Coayxtlahuacan had certain half-intimidated (though not actually subjected) zones to the north, the sprawling Empire province with its Oaxaca garrison to the east, the still resisting Mixtec city-states** to the south, and Tlaxiaco and other Mixtec towns, recently overrun, to the west.

TRIBUTE

651 *Tribute of the whole province.*—The province of Coayxtlahuacan was exploited for the following items:

CLOTHING

[291] 400 bundles of quilted mantles, richly decorated**
400 bundles of mantles, striped red and white**
400 bundles of black-and-white mantles**
400 bundles of loincloths**
[714] 400 bundles of women's blouses and skirts**
2 warriors' costumes together with shields*

* *Códice de Yanhuitlán.*

** Such as Puctla, Zacatepec, and others the relaciones of which appear in *RMEH*, T. 2, Appendix.

X618 It appears, after all, that the doubts concerning whether the Tenochcas had clans or whether they had exogamous clans, derives solely from some investigator's limitation in their concept of clan, which did not include every organization based on kinship through common descent. It is useful, nevertheless, to make a few comments on the reasons which have been given in holding other positions.

X618 All the data which we have analyzed fit well within this scheme
●171 which I propose for the Tenochcan society, and, according to what I have found out, also the majority of data on this society which are not presented here fit into this scheme. I believe also that /p. 80/ many of the Meso-american groups (2) fit into a similar scheme,

2. Kirchhoff, P., 1943, p. 101E

even when many investigators tell us that there were "something like castes" among peoples like the Huaxtecs, Mixtecs, Zapotecs (3),

3. Radin, P., 1931, p. 1, 2.

and Tarascans (4), probably because all, and above all these latter,

4. Beals, R., 1932, p. 469, 470.

had endogamous marriages. It has also been said that among the Tenochcas there are traces of caste system, for the same reason (5).

5. Moreno, M., 1932.

It must be said that in reality it resembles it, through frequent endogamy. But various characteristics are lacking among the Tenochcas and certainly also in all these groups to characterize them as organized in castes: the calpullis (or the corresponding organisms with endogamous tendency in the other groups) must have been made up of a very small number of people, whereas castes appear to be true tribes subdivided in exogamous or endogamous clans (in various castes). Among the Tenochcas (and surely among the other tribes) the typical priest and warrior castes were lacking (which in Tenochtitlan belonged to different calpullis). Also in Tenochtitlan there was a certain freedom for individual development which does not exist in typical caste societies, and the social division of labor

Y 68 171 by calpullis was not very strict. Furthermore it must be said that the term "family" used by some investigators to refer to ambilateral groups, would better be left for groups of affinal and consanguineal relatives consolidated by marriage, and not for groups of people united by their kinship through common descent which is basic in clans. The Otomis also had groups resembling the calpullis (6) and their so-

6. Carrasco, Pedro, 1945, p. 86.

cial organization certainly was similar to that of the Tenochcas. With respect to the Mayas, Roys tells us that there were exogamous clans (7) and at the same time that there were social classes and that

7. Roys, R.; 1945, p. 67.

the nobles reckoned their descent through both lines (8). Therefore

8. Roys, R., 1945, p. 33.

I think that, at least among the nobles, there were also groups of the ambilateral clan type.

All these groups fill geographically the gap left in Mesoamerica by Olson (9) and Beals (10) in their maps which include all the groups

9. Olson, R., 1933.

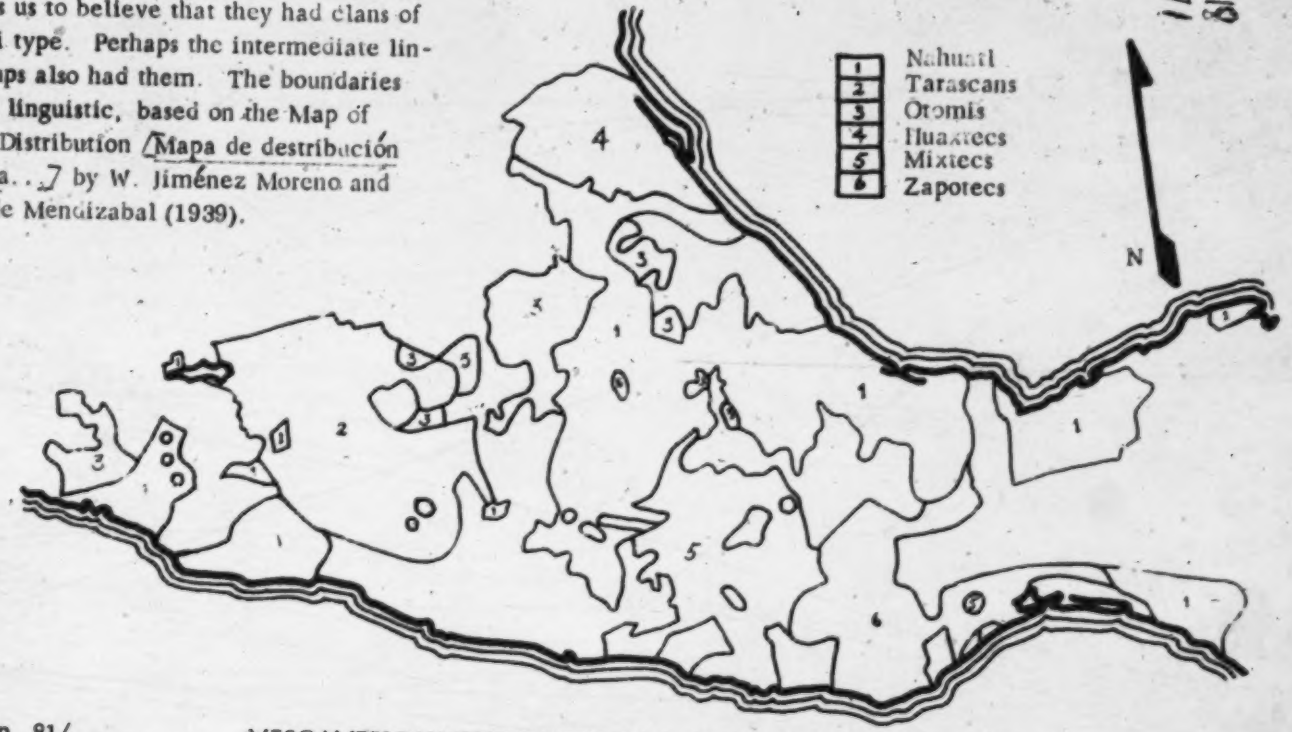
10. Beals, R., 1932.

about which it was possible to acertain that they had exogamous clans, all of which endorses the position maintained in this /p. 83/ work, as regards the Tenochcas, as well as regards these other groups which appear to be similar to them.

Another of the generally accepted arguments against the thesis that the inhabitants of Tenochtitlan had clans consists in the assertion that the latter had disappeared a long time before the arrival of the Spanish (11). But if we analyze the authority which they invoke

11. Hernández, Régulo, 1931, p. 60; and Freund, Georg, 1944.

Concerning these tribes data is mentioned which leads us to believe that they had clans of the calpulli type. Perhaps the intermediate linguistic groups also had them. The boundaries marked are linguistic, based on the Map of Prehistoric Distribution [Mapa de destribución prehispánica...] by W. Jiménez Moreno and M. Othón de Mendizabal (1939).



/p. 81/

MESOAMERICAN TRIBES WHICH POSSIBLY HAD AMBILATERAL CLANS WITH ENDOGAMOUS TENDENCY

9:Monzon--84 E-4 (no date) 1949 NU7 Aztec NU7

X 618 ●171 in support of their argument, we find that in the first place it [the authority] does not speak of the Tenochcas and in the second place it does not give a basis for affirming the assumed disappearance of clans, even in the communities to which it refers. These authors base their assertion on a reference that Techotlalatzin, ruler of the Chichimecs, "divided the soil of all the land into parcels in a certain manner and each town, according to the number of people which it had had its population redistributed propotionately; so that if in a Tecpanec town there were six thousand inhabitants, he would take two thousand from there and pass them on to another Metzotec or Chichimec town and from that Metzotec town he would take two thousand inhabitants and move them to the Tecpanec town from which he had brought the others. And if the town had two thousand he would take a fifth and move them on to a another enemy nation and from there he would take the same number and pass them to this other place whence the former had been taken. And the Tecpanec ruler who was of that town whence were taken the two thousand inhabitants, although he did not have them in the same city, recognized them as his own in the other place where they were. And the Culhua, the Metzotec, and the Aculhua rulers did the same thing, so that although he had the same number of people under him, he did not have them all in the area of his rule, but mixed in with others" (12). This cannot

12. Torquemada, I, p. 89.

indicate that the clans had been broken up among the Tenochcas since in the first place the information refers to groups other than the Tenochcas (the Metzotecs, etc.) and only can explain to us or complement other indications; and cannot serve as a basis for assertions of this nature. But there is in addition another argument against the position which we criticize: we cannot say that the Metzotecs, Culhuas, etc., formed, each one, a clan which was then dismembered, it being far otherwise since if there were indeed clans there would be several [clans] in each one of these groups (several among the Metzotecs, several among the Culhuas, etc.). We can add that if what united a ruler with the transferred people was the bonds of kinship, then we are clearly told that they [the clans] were not broken. And finally it must be said that in later cases in which the transfer of people was resorted to, this was done taking into account the "parcel" ["parcialidad"] and "generation" of the transferred

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people, which probably meant, in general terms, /p. 84/ taking the clans into account. With these data we can find out nothing about the existence of clans, or of those communities, or of the Tenochcas.

It is frequently said that the calpullis were not clans—that is exogamous clans—but rather remains of exogamous clans (13). The

13. Kroeber, A. L., 1923, p. 357, 360; Moreno, M., 1931, p. 14-16; Radin, P., 1937, p. 102; etc.

only prop for this supposition is that the calpullis, being structures which presented some characteristics of the structures based on kinship through common descent, and these not being the same characteristics as those of exogamous clans, then they could not be clans, but rather their remains. I believe it would be extraordinary to find arguments in the sources for Mexican history to prove that the calpullis were remains of such clans. Even now we find many communities which evince characteristics which recall unilateral and exogamous structures (14). But these do not resemble what we know the

14. Pozas, Ricardo, 1945; Monzón, Arturo, 1945.

calpullis of Tenochtitlán were in the 16th Century, nor those of Tepoztlán in the 20th Century in spite of having suffered from the aftermath of the conquest a much more destructive influence than that which the calpullis would have suffered if it is that there were groups in Mesoamerica with a different and more advanced social structure prior to the period of the conquest. Only if there were no indications that the calpullis were ambilateral clans with endogamous tendencies could the possibility of their being remains of exogamous clans be countenanced.

The local restriction of the calpullis has been another argument against the existence of clans in the community which we are studying (15). But this cannot be of value, even as an argument that they

15. Kroeber, A.L., 1923, p. 357, 358, note.

were exogamous clans, since we have innumerable tribes including those with exogamous clans in which individuals of a determined sex

X 168 171 are restricted as to locality, which only goes to indicate that their clan organization has influence in determining location. In the case of tribes such as the Maoris, with ambilateral clans, the local restriction applies to both sexes—as with the calpulli—and is certainly no reason for denying the importance of kinship through common descent in their social organization.

The division of labor by calpullis has also been presented as an argument against the thesis that the calpullis were clans (16). The

16. Kroeber, A.L., 1923.

reasoning to combat this position is simple: if the members of a calpulli evinced characteristics of members of a clan, it may be that these clan characteristics determined the social division of labor; but it is not /p. 85/ possible to accept that the social division of labor determined their characteristics of kinship through common descent. As in the case of local restriction, this would mean nothing more than that the clan organization also determined the organization of labor.

The existence of a strong social stratification (17) and of land

17. Kroeber, A.L., 1923; Moreno, M., 1931, p. 29 ff.

ownership (18) are not proofs either against the Tenochcas having

18. Toscano, S., 1946, p. 781.

had clans since we find in tribes the world over cases in which characteristics of ambilateral groups signal the existence of marked social strata such as happened among the Maoris (19) and the Incas (20).

19. Mishkin, B., 1937.

20. Kirchhoff, P., 1942 and 1948.

The argument for the existence of the social strata can be used very effectively against the idea that the Tenochcas had an exogamous clan organization, but it is not proof enough to deny that the bonds of kinship through common descent had great importance in the

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determination of social relationships, even as basic elements in the form of ambilateral clans with endogamous tendencies and stratified.

The absence of totemism has also been used against the idea that the Tenochcas had clans (21). This is no proof at all because, since

21. Moreno, M., 1931, p. 25.

there are exogamous clans without totemism, the calpullis could even have been exogamous clans (although they were not) without totemism being present.

The similarity between the Greek gens, the Egyptian nome, etc., and the calpulli has also been flourished as an argument against the thesis that there were clans among the Tenochcas (22). But the

22. Moreno, M., 1931, p. 8; Toscano, S., 1946, p. 784.

similarity between these structures would have to be proved, on the one hand, which has not been done; and it would have to be proved, on the other hand, that neither the gens nor the nome had their basis in kinship through common descent, which has not been done either. Moreover, if we take into account that the Greek gens has been considered by many authors as a clan and even that it possibly was an ambilateral clan, the similarity between the calpulli and the gens would reinforce the position that the calpulli was a clan.

Really no proofs have been brought against the very existence of the clans, the most widespread and cogent being the supposed possibility of proving that the social relations of the members of Central Mexican communities, among which was the Tenochcan, stemmed from territorial division, ownership of land, or production of /p. 86/ objects; elements which we have already seen were within the limits of the organization based on kinship through common descent. Also it has been said that the Tenochcan government had the character of a "state" (23). Against this we can only pose two assertions: one

23. Moreno, M., 1931, p. 33; Radin, P., 1937, p. 104.

is that there are sufficient proofs that among the Tenochcas the principal social relationships were based on phenomena of kinship through

X 618 171 common descent; the other is that there are proofs that the social strata of the Tenochca community were not social classes, and that therefore their government could not have the character of a "state" if by this we mean that it had a class and non-"gentile" character.

/p. 87/ CONCLUSIONS

/p. 89/ Chapter 10

THE EVOLUTIONARY STAGE OF TENOCHCA SOCIETY

X 618 178 Let us now see concisely what are the conclusions arrived at regarding the questions posed upon undertaking this investigation in accord with the theoretical possibilities at our disposal; and try to express the evolutionary stage of the Tenochcan society in accord with such conclusions.

Systemizing our data we can say that:

a) The Tenochcas had permanent structures—the calpullis—based on kinship through common descent of its members, that is, structures which possessed the necessary qualities for accepting that there were indications of clans among the Tenochcas.

b) We can also say that, taking into consideration the different forms which clans can assume, the information which we have regarding the Tenochcan clans present them to us as ambilateral clans with endogamous tendencies, among which, through having as a formative principal the reckoning of closeness of kinship to ancestors, there arose a marked internal differentiation, a veritable pyramid of ranks and of economic positions, the highest position being that of the calpulli chiefs.

c) We can say that there are many indications of there having been a differentiation in rank as between entire clans, the principal one being the one to which the chiefs of the whole Tenochcan group belonged.

d) We can say that there are also indications that the internal differentiation of the ranks of each clan is intimately bound to the differentiation between entire clans in the whole Tenochcan group through the realization of marriages between members of different clans.

10:Deevey N-4 (no date)1957 NU7 Aztec NU7

seeds were supplied as required by the different birds. I assure Your Highness that all those birds which ate only fish received each day two hundred and fifty pounds, caught in the salt lakes." (*ibid.*, pp. 265–266).

Such a people could surely have dammed a stream to make an artificial lake, and if they cannot be proved to have done so at Tula, the point is probably not very important.

ICONOGRAPHY AND CARTOGRAPHY. The suggestion that the elaborately "historical" description of Tula was a pure invention, prompted by the cattails of the glyph, shows how wary we must be of inferring Aztec ideas from the pictorial manuscripts. Water and aquatic elements are widely scattered through the existing texts, but there is no necessary limnologic significance in the fact, for the symbol for water, *atl*, came to stand for the vowel-sound *a*, and a glyph that seems to the naive eye to show a lacustrine scene is usually nothing but a condensed rebus for a word in which *a* occurs (Peñafiel, 1885). However, the fact remains that Aztec hieroglyphics were caught at a stage in the evolution of syllabic writing in which the rebus is unusually representational, and the iconography itself is not without limnologic interest.

Rands (1955) has discussed Mesoamerican water symbolism in comprehensive fashion, though without particular emphasis on Aztec culture, and has discerned an extraordinary uniformity in diversity. The widespread distribution of sympathetic or imitative magic produces a high degree of constancy, in the art of all peoples, of certain aquatic connotations: rain, growing things, aquatic animals, clouds, liquids produced from various parts of the human body, etc. What Rands has shown is more surprising, a high degree of iconographic constancy, such that the same pictorial symbols (e. g. the columnar-wavy depiction of falling water) recur, in widely different styles and contexts in painting and sculpture from Maya, Mixtec, and Toltec cultures. Of particular importance for our area is the demonstration that Aztec water symbolism descends directly and with little change from Classic times, as represented by the murals of Teotihuacán.

The most satisfactory Aztec representations of water are the glyphs for place-names, because these can be read. Some of the more interesting are illustrated in Figure 3, redrawn by Martha Dimock from Clark's (1938) edition of the Codex Mendoza. The fact that this is a post-Conquest document raises legitimate doubts about the authenticity of some of its Spanish glosses, but the glyphs themselves are surely faithful versions of prototypes in lost Aztec manuscripts. The basis of this confidence is the fundamental similarity between these pictures and those in the Mixtec codices from southern Mexico, which are certainly

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7
Zapotec NU44

A 648 through our interpreters Doña Marina and Jerónimo de Aguilar, that he thanked them both for the food they had brought and for the good will which they showed us.

We slept there that night after posting watchmen and spies and scouts, and at dawn we began to march towards the city. As we were going along and were already close to the town, the Caciques and priests and many other Indians came out to receive us. Most of them were clothed in cotton garments made like tunics, such as the Zapotec Indians wear, I say this for those persons who have been in that province and have seen them, for that is what they wear in that city. They came in a most peaceable manner and willingly, and the priests carried braziers containing incense with which they fumigated our Captain and us soldiers who were standing near him. When these priests and chiefs saw the Tlaxcalan Indians who came with us, they asked Doña Marina to tell the General that it was not right that their enemies with arms in their hands should enter their city in that manner. When our Captain understood this, he ordered the soldiers and the baggage to halt, and, when he saw us all together and that no one was moving, he said—"It seems to me, Sirs, that before we enter Cholula these Caciques and priests should be put to the proof with a friendly speech, so that we can see what their wishes may be; for they come complaining of our friends the Tlaxcalans and they have much cause for what they say, and I want to make them understand in fair words the reason why we come to their city, and as you gentlemen already know, the Tlaxcalans have told us that the Cholulans are a turbulent people, and, as it would be a good thing that by fair means they should render their obedience to His Majesty, this appears to me to be the proper thing to do."

A Z [29] ●171] A [314]

Then he told Doña Marina to call up the Caciques and priests to where he was stationed on horseback with all of

13: Phillips U-4 (no date) 1925

NU7 Aztec NU7
Tarasco NU34
Zapotec NU47

The Aztec people had, however, some knowledge of metallurgy, for they melted the copper and cast it in moulds, an art which the aborigines in the United States never seem to have acquired. Cortez tells us that in the markets of the City of Mexico A 325

> "hatchets were sold made of copper alloyed with tin and that this alloy was used with a silicious powder with which they cut the hardest stones." A [324]

The Spanish historians speak of Cholula, a very ancient City of Mexico, founded before the arrival of the Aztec, which excelled in metal working, and that the Tarascans living west of the valley of Mexico were familiar with copper found in the mountains in that district, which they worked into defensive armor, body plates of wood covered with sheet copper. They also state that the Zapotec made ornaments of copper obtained from the mines in Oaxaca. A T Z 325 171

Copper implements, however, were not common near the City of Mexico but were plentiful in Oaxaca, Michoacan, and the Jalisco region. The T-shaped implements were found at Mitla, Central America, being abundant in the Zapotec country. The objects, some made of very thin sheet copper, others heavier, possibly cast, are of uncertain use; those too thin to be used as tools for wood or stone, are thought to be instruments used in their feather work or pottery, others regard them as a money currency or exacted as tribute paid to the City of Mexico by the neighboring cities, this latter being the general opinion. A I Z [651]

The number as well as the variety of copper objects from Mexico found in our Museum collections, is rather limited, consisting of a few copper ax heads, chisels, large and small, little bells, finger rings, beads and pins. The peculiar T-shaped objects are the most abundant, differing somewhat in shape and size. An analysis of one of them in the Peabody Museum at Cambridge, proved it to be simply copper. It was doubtful if the ancient Aztec had a knowledge of bronze or knew how to obtain it until shown by the Spanish invaders, and such analyses of Mexican metal objects, giving a percent of tin to indicate a true bronze, may have been implements made after the instruction by the Spaniards. Some copper tools from Mexico when analyzed showed a small amount of tin believed to have been an impurity in the A 325 [412 301]

13: Phillips U-4 (no date) 1925
NU7 Aztec NU7

301
325

S. G. Morley in his description of Copan says:

"The discovery of copper bells of Mexican origin at a number of archeaological sites in Arizona and New Mexico clearly point to trade relations between the Pueblo Indians and the tribes of Central America in pre-Columbian times; these bells very closely resemble the copper bells found in the sacred Cenates of Chichen Itza, Yucatan, which can hardly have been carried there before 1200 A. D. [439]

Analysis has proved these metal bells to be copper with some little impurities; and it is believed they were cast by what is known as the *cire perdue* process. This method consists in using a wax model, or a core of clay covered with a wax pattern, the mould being heated, the wax melted and ran out, leaving the shape of the object to be cast, which was then filled with the melted metal. This is interesting because this process was well known to the makers of bronze ornaments in Europe, and it is a question if these little bells found in the Aztec or Maya burials were made by the *cire perdue* process; was it a discovery by the American race independent of foreign knowledge? 171 ● 321

This might suggest a greater antiquity for this art of casting than that in Europe and would show a considerable amount of experience in metallurgy for the aborigines, and it is surprising that more elaborate objects were not made by them. Judging from the character and variety of cast objects of bronze from South America, the ancient Peruvians were familiar with the *cire perdue* method. Did the Inca discover it? They were certainly the earliest users of the alloy bronze in America with the exception of the unknown builders of Tiahuanaco, among whose ruins have been found bronze tools. With regard to the knowledge the Aztecs had of bronze, it is difficult to establish their claim until more analyses are made of specimens of undoubted Mexican origin, indicating an alloy with a composition of about 90% copper and 10% tin. The following analyses by P. Rivet, taken from his contribution in the *Journal de la Société des Américanistes de Paris* show to what extent tin was used by the Aztecs in their metal objects. 325

14:Bandelier E-4 (no date)1880 NU7 Aztec NU7

might occasionally have raised, as well as upon the chase. But during this very period also, their chief divinity and subsequent principal idol, Huitzilopochtli, god of war, is reported to have uttered these prophetic words: "And I was sent on this journey, and "my office it is to carry arms, bows, arrows, and shields; war is my "chief duty, and the object of my coming. I have to look out in "all directions, and with my body, head and arms, have to do my "duty in many tribes, being on the borders and lying in wait for "many nations, to maintain and to gather them, although not gra-"ciously." Proceeding to state a number of objects, *subsequently* given to the Mexicans in tribute, he closes as follows: "All this I "shall own and hold, for I am sent after it, it being my office, and "I came for this purpose."[4] Imbued with a spirit of which this utterance is merely a legendary form, the Mexicans made their appearance among the agricultural tribes of the valley of Mexico as a crowd of famished, but desperate, intruders, were received as such, and, after a brave resistance, compelled to take refuge in a naturally isolated spot of dry land, surrounded by swamps and marshes.[5]

In this defensive position, which the Mexicans subsequently converted into the strongest one ever occupied by Indians up to the 16th century,[6] they carefully nursed and developed their war-

[4] Tezozomoc (Cap. I, p. 6). Joseph de Acosta (Historia natural y moral de las Indias, 1608. Lib. VII, chap. IV, p. 439). M. Brasseur de Bourbourg ("Popol-vuh, "Intr., p. 137 and p. 140.") intimates Huitzilopochtli to be a myth common to all the aborigines of Central America in general.

[5] The spot to which the Mexicans fled, and which subsequently became the nucleus of Tenuchtitlan, and of Tlatilulco, was *dry land*, in the midst of canes and reeds. (Tezozomoc, cap. I, p. 5, "porque el dia que llegaron a esta laguna Mexicana, en medio "de ella estava, y tenia un sitio de tierra, y en el una peña.") Fray Gèronimo de Mendieta (Historia ecclesiastica Indiana," published by my most esteemed friend, Señor J. G. Icazbalceta, the learned Mexican scholar, in 1870. Lib. II, cap. XXXIV, p. 148. "Y luego se hiciéron fuertes en este sitio, tomando por muralla y cerca las aguas y "emboscadas de la juncia y carrizales y matorrales de que estaba entonces poblada y "llena toda la laguna, que no hallaron el agua descubierta sino en sola una encrucijada "de agua limpia desocupada de los matorrales y carrizales, formada a' manera de una "aspa de San Andrés. Y casi al medio de la encrucijada hallaron un peñasco"). Torquemada (Lib. II, cap. X, pp. 91 and 92. "En este lugar se ranchearon (como decimos "en el libro de los Poblaciones) haciendo unas pobres, y pequeñas choças, rodeados "de carriço, y Espadañas, que ellos llaman Xacalli," etc., etc. (Acosta, Lib. VII, cap. VII, p. 465. " . . . . y dividiendóse una parte y otra, por toda aquella espessura "de espadañas, y carrizales, y juncia de la laguna, commençaron á buscar por las señas "de la revelacion el lugar tan deseado.")

[6] There was, to my knowledge, but one similar position: that of Atitlan, in Guatemala. (See: Segunda Relacion por Pedro de Alvarado á Hernando Cortes, 28 July, 1524, pp. 460, 461 and 462, of Vol. I, of "Historiadores primitivos de Indias," by Don Enrique de Vedia, Madrid, 1852.) The tribe was regarded as very fierce, also.

14:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

411 his sword attached or suspended from the wrist.[51] Clubs ("quauhololli") may have been also in use. But battle-axes, or anything like the Peruvian "chumpi," do not appear to have been known to the Mexicans.[52]

714 If now we turn to the *defensive* arms, to the *protective armour* proper, of the Mexicans, we meet in the first instance the *shield* ("chimalli"). Not the merely ornamental shields used and carried by warriors and chiefs on festive occasions only,[53] but the

"con agudos Pedernales, engeridos por los filos. . . . que dando grandes golpes no se "deshacia; cortaban en lo blando, quanto topaban, pero en lo duro resurtian, como eran "los filos muy delgados". Clavigero (Lib. VII, cap. XXIII). "The first blows alone "were fearful, as the edge soon wore out." (The name "Macuahuitl" may derive from "maitl," hand, and "cuahuitl," tree). The tables accompanying the work of Durán have many representations of the maccuahintl. The "handle" or hilt is usually formed by a ball or knob, sometimes by a ring.

[51] H. H. Bancroft (Native Races of the Pacific States of N. America. Vol. II, p. 431). If we have not heretofore quoted, and may perhaps not quote hereafter, this splendid compilation, it is merely because we revert to original authorities, and not at all out of disregard for the highly valuable assemblage of data which the distinguished author has furnished to science.

● [17] [52] Mr. Bancroft has given a fine illustration of a club used by some of the Indians of the *present Republic of Mexico*. But among the Mexicans proper, the sword, "maccuahuitl," was the most common and frequently used weapon. Clavigero figures it like the blade of a saw-fish, with teeth; and Tezozomoc calls it "espadarte." But there can be no doubt that the intention of the Indians was to make a *continuous blade* (or edge), and not a *row of teeth*. (Along the sea-coast the "proboscis" of the saw-fish may have been *used occasionally as a weapon*, but it certainly never furnished a *type*.) The Peruvian "chumpi" was a peculiar weapon, and has nothing analogous elsewhere on this continent. It required both hands to wield it. An illustration of it is found in Herrera, Frontispiece to the fifth Decade, where the portraits of thirteen Yncas are given. Both Manco-Capac and Viracocha each hold a "chumpi" or spear terminating in a broad star, like the "Morgenstern" of the Swiss. Some authors persist in giving to the Mexican sword the name of "macana," but this word is not Mexican. Neither is it Carib. It was imported from the Antilles by the Spaniards, and is probably "arua." Von Tschudi "Peru. Reise-skizzen" (St. Gall, 1846) describes, vol. 2, chap. 7, p. 231, the macana still in use among the wild Indians of the Peruvian "Montañas," East of the Andes. He says: "the sword, macana, is also, like the bow, made out of the hard "chunta This wood is dark brown, very hard and heavy. The macana is four feet "long, one inch thick, and five to six inches broad; at the handle it is only three inches "wide and rounded, both edges are as sharp as those of a sabre." The same author describes also the club, "matusino," of the same tribes. It is a rough imitation of the "chumpi" of the Incas, deer-prongs taking the places of the metallic star. Its length is about four to five feet. Durán also has drawings of a *Mexican* club, corresponding to the figure given by Mr. H. H. Bancroft.

[53] These shields, richly ornamented with featherwork, were used at great festivals, at the dances. Illustrations are given in Herrera, Frontispiece to the second Decade, in Clavigero, and especially in the "Raccolta di Mendoza," printed in Lord Kingsborough. They were frequently sent as presents, and among the presents which Cortés received while at Vera-Cruz, Gomara mentions once twenty-four, and again five, of such shields. "Cinco rodelas de pluma y plata," and "veinte y cuatro rodelas de oro y "pluma y aljofar, vistosos y de mucho primor" (Vedia I, p. 322). He distinguishes them from the war-shield which he describes as "una rodela de palo y cuero, y á la re- "donda campanillas de laton morisco, y la cápa de una plancha de oro, esculpida en "ella Vitcilopuchtli, dios de las batallas, y en aspa cuatro cabezas con su pluma é pelo, "al vivo y desollado, que eran de leon, de tigre, de aquila, y de un buarro."

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Four "quarters" had been formed by the localizing of four re- 618
lationships composing them respectively, and it is expressly stated that each one "might build in its quarter (barrio) as it liked."[30] The term for these relationships, in the Nahuatl tongue, and used among all the tribes speaking it was: "Calpulli." It is also used to designate a great hall or house, and we may therefore infer that, originally at least, all the members of one kinship *dwelt under one common roof*.[31] The ground thus occupied by the "Calpulli" was

"Say to the congregation Mexican that the chiefs, each one with his relatives, friends 615
and connections, shall divide themselves into four principal quarters, my house being 618
in the centre among them, and that each cluster may build in its quarter as it pleases." These quarters are those which now remain in Mexico, that is, the quarters of San Pablo, of San Juan, of Santa Maria la Redonda, and of San Sebastian. After the Mexicans had divided into these four places, their God commanded them to distribute among themselves the idols ("los dioses"), and that each quarter should name and designate particular quarters where these particular idols should be worshipped. Thus each quarter was divided into many small ones, according to the number of the idols called Calpulteona (it should be "Calpulteoltzin" composed of Calpulli-quarter, and teotl-god), which signifies god of the quarter." (See Acosta, Lib. VII, cap. VII, p. 467.) Tezozomoc, cap. III, p. 9, "y siendo de noche hicieron junta y les dijo el sacerdote Quauhtlequetzqui: hermanos, ya es tiempo que os dividais un trecho unos de otros en cuatro partes cercando en medio el templo de Huitzilopochtli, y nombrad los barrios cada una parte, y asi concertados para dividirse . . . ." Torquemada confirms these statements (Lib. III, cap. XXIV, p. 295), although he protests against the origin of this division. He says: "I confess it to be truth that this city of Mexico is divided into four principal quarters, each one of which contains other smaller ones included, and all, in common as well as in particular, have their commanders and leaders . . . ." He further says (Lib. XIV, cap. VII, p. 545). "These clusters ("parcialidades" kinships) were distributed by calpules, which are quarters ("barrios"), and it happened that one of these clusters held three, four, or more calpules, according to the number of its people . . . ." (We shall investigate hereafter the objection of Torquemada). The same author, however, acknowledges (Lib. III, cap. XXII, p. 288), that the founders of Mexico were "nine families . . . These families commenced the foundation of this illustrious and magnificent city . . . ." One fact results beyond all doubt, that the first settlement of Mexico was made upon the basis of a division into kinships or consanguine groups, localizing on certain areas, which jointly composed the tribe. That the government was democratic has already been established previously.

[30] Durán (Cap. V, p. 42). Acosta (Lib. VII, cap. VII, p. 467). Herrera (Dec. III, Lib. II, cap. XI, p. 61).

[31] Torquemada (Lib. II, cap. LXVIII, p. 194. "Estaba de ordinario, recogido en una grande Sala (ó calpul)." (Lib. III, cap. XXVII, p. 305. Lib. IV, cap. XIX, p. 396, (que asi llaman las Salas grandes de Comunidad. ó de Cabildo). We find, under the corrupted name of "Galpon," the "calpulli" in Nicaragua among the Niquirans, which speak a dialect of the Mexican (Nahuatl) language. See E. G. Squier ("Nicaragua," Vol. II, p. 342. "The council houses were called grepons, surrounded by broad corridors called galpons, beneath which the arms were kept, protected by a guard of young men"). Mr. Squier evidently bases upon Oviedo ("Hist. general," Lib. XLII, cap. III, p. 53: "Esta casa de cabildo llaman galpon . . . ." It is another evidence in favor of our statements, that the kinship formed the original unit of the tribe, and at the same time a hint that, as in New Mexico, originally an entire kin inhabited a single large house. See Molina's Vocab. (p. 11). 171

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The soil built over by each "calpulli" probably remained for some time the only *solid* expanse held by the Mexicans. Gradually, however, the necessity was felt for an increase of this soil. Remaining unmolested "in the midst of canes and reeds," their numbers had augmented, and for residence as well as for food, a greater area was needed. Fishing and hunting no longer satisfied a people whose original propensities were horticultural; they aspired to cultivate the soil as they had once been accustomed to, and after the manner of the kindred tribes surrounding them. For this purpose they began throwing up *little artificial garden-beds*, "chinampas,"[36] on which they planted Indian corn and perhaps some other vegetables. Such plots are still found, as "floating gardens," in the vicinity of the present city of Mexico, and they are described, as follows, by a traveller of this century:

"They are artificial gardens, about fifty or sixty yards long, and not more than four or five wide. They are separated by ditches of three or four yards, and are made by taking the soil from the

Méjico," p. 442. Vedia, I). "Many married people ("muchos casados") live in one house, either on account of the brothers and relations being together, as they do not divide their grounds ("heredades"), or on account of the limited space of the pueblos; although the pueblos are large, and even the houses." Peter Martyr of Angleria ("De Novo Orbe," translated by Richard Eden and Michael Lok, London, 1612. Dec. V, cap. X, p. 228), says: "But the common houses themselves as hygh as a mannes Girdle, were also built of stone, by reason of the swellyng of the lake through the floode, or washing flote of the Ryvers fallying into it. Vpon those greate foundations, they builde the reste of the house, with Bricke dryed, or burned in the sunne, intermingled with Beames of Tymber, and the common houses have but one floore or planchin." We are forcibly reminded here of the houses of Itza on Lake Peten, which were found in 1695. "Hist. de la Conq. de los Itzaex," Lib. VIII, cap. XII. p. 494." "It was all filled with houses, some with stone walls more than one rod high, and higher up of wood, and the roofs of straw, and some only of wood and straw. There lived in them all the Inhabitants of the Island brutally together, one relationship occupying a single house." See also the highly valuable Introduction to the second Dialogue of Cervantes-Salázar ("Mexico in 1554") by my excellent friend Sr. Icazbalceta (pp. 73 and 74).

[36] "Chinampa," derives from "Chinamitl." "Seta o cerca de canàs," (enclosure of canes or reeds). Molina "Vocabulario", Parte II, p. 21). This mode of enclosing the ground was very common in the valley. A cluster of settlements between Churubusco and the Eastern lagoon has even obtained from it the name of "Chinampanecas (frequently mentioned in Tezozomoc and Durán.) The word "Chinamiti" has been adopted by the Quiché of Guatemala, changed into "Chinamit," and used to designate a *kinship*. (See "Popol-Vuh., pp. 301, 304, 306, where "Chinamit" is translated as family.) Even in those remote regions where the territories of Yucatan and Guatemala join, or rather merge into each other, around Lake Peten, where the Nahuatl language is hardly known, we find in the 17th and 18th century, a tribe of "Chinamitas," who are said to have inhabited an area surrounded by Mexican agaves ("Magueyes") as a defensive hedge. ("Hist. de la Conq. de los Itzaex," Lib. VIII, cap. XI, pp. 490–493.) It shows that the original signification of the word, at least, was connected with the notion of a family-lot.

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marked improvement, at least in the personal condition of the Indians. They were, hereafter, at least to some extent, protected from the bodily slavery in which the former acts had plunged them. In regard to the tenure of lands, however, the laws wrought no change. Further direct spoliations became more difficult, but the new principle of private ownership had been firmly implanted, not merely *around* but *among* the natives themselves, and the obliteration of the ancient usages, by the extension of this principle, could not be stayed.

Of the aboriginal mode of tenure of lands and of their distribution, but one vestige remained—the last monument so to say, and the one which embodies, happily, all its principal features. These are the lands of *kinship*, held in common by the consanguine group or calpulli, and called as we have seen, "calpulalli," by the Mexicans.

Although their order had been very much disturbed since in many cases the official tracts, "tecpan-tlalli" and "tlatoca- tlalli," as well as those apportioned to the chiefs as members of the kin, "tlalmilli," were appropriated by the conquerors,—the bulk of the "calpulalli" could not, for a long time, be disintegrated for private uses, notwithstanding the still more nefarious influence exercised by the donation of lands to individuals, with the faculty of barter or sale, in the very heart of the organization itself. Even up to the present time, these communal tracts are still found in Mexico, occupied and tilled by the aborigines after their original customs.[151]

[151] Mr. James Pascoe, an English gentleman, resident of Toluca, has in a letter reported upon by the French "Journal des Missions Evangéliques" (1874), given a detailed description of the condition of the Indians in his vicinity. His statements about their communal system of tenure, the eligibility of their chiefs, etc., etc. ("gobernadores") are very positive and plain.

Mr. Stephens, in "Travels in Yucatan" (Vol. II, cap. I, pp. 14 and 15), described the mode of life of the settlement ("rancho") of Schawill near Nohcacab, which settlement contained about "one hundred labradores, or working men, their lands are held and worked in common, and the products are shared by all. Their food is prepared at one hut, and every family sends for its portion, etc., etc."

Brantz-Mayer: ("Mexico as it was and as it is," 3d Edition, 1857). While at the hacienda of Temisco near Cuernavaca: "he pointed out to us the site of an Indian village, at the distance of three leagues, the inhabitants of which are almost in their native state. He told us, that they do not permit the visits of white people; and that, numbering more than three thousand, they come out in delegations to work at the haciendas, being governed at home by their own magistrates, administering their own lands, and employing a Catholic priest to shrive them of their sins; once a year. The money they receive in payment of wages, at the haciendas, is taken home and buried; and as they produce the cotton and skin for their dresses, and the corn and beans for their food, they purchase nothing at the stores" (p. 173). Hon. E. G. Squier, in his ex-

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At a late hour, comparatively, the government of Spain recognized the importance of maintaining this last vestige of Indian land tenure. It was brought to it, not only by the incessant clamor of ecclesiastics of various orders,[132] by the necessity of restraining the power of the new settlers over the aborigines, which power threatened (as in Peru) to endanger Spanish domination itself,[133]—but especially from the conviction, that it was best suited to the wants of the Mexican natives, being the mode of

cellent work on Nicaragua, makes the following very important observations on the tenure of lands there: (Vol. I, cap. 290 and 291). "The municipality of Subtiaba, in common with the barrios of some of the towns, holds lands, as I have said, in virtue of royal grants, in its corporate capacity. These lands are inalienable, and are leased to the inhabitants at low and almost nominal rates. Every citizen is entitled to a sufficient quantity to enable him to support himself and his family; for which he pays from four rials (half a dollar), to two dollars a year. This practice seems to have been of aboriginal institution; for under the ancient Indian organization, the right to live was recognized as a fundamental principle in the civil and social system. No man was supposed to be entitled to more land than was necessary to his support; nor was he permitted to hold more than that, to the exclusion or injury of others. In fact, many of the institutions of the Indians in this country were recognized, and have been perpetuated by the Spaniards." The bearings of these remarks, upon our subject, are easily noticed, and need no further comments. That part of the indigenous population of which the learned traveller treats, are from the same stock as the Mexicans.

The document which has already occupied our attention, namely: the grant of Cortés to the chiefs of Axapuseo and Tepeyahualco (See note 130) also furnishes evidence of the existence of these communal tracts in Mexico, and their recognizance by the Spanish government. This grant was the object or cause of a long suit, which we shall refer to hereafter,—the inhabitants of the two pueblos suing their chiefs for restitution of the communal property. This shows that the "calpulli" in *fact*, if not in name perhaps, still existed at least in the past century. The litigation alluded to occurred between the years 1755 and 1764.

[132] These protestations were mainly issued at the example of the indefatigable Las Casas. It would be superfluous to refer to them in detail. But it is remarkable with what freedom of language this violent though noble character was permitted to speak. We have already quoted (note 147), his memorial to the council of the Indies (written in 1562 or 1563). In that document he goes so far as to say: "First, that all the wars called conquests ("conquistas" applying it to the New World exclusively), were and are unjust and the very acts of tyrants. Second, that all the Kingdoms and Lordships of the Indies are held by us through usurpation only . . . . Fifth: that the King our Lord, whom God may keep safe and prosperous, cannot, with all the power God has given him, justify the wars and robberies made to these people, nor the Repartimientos and encomiendas,—more than he could justify the wars and robberies committed against the Christian by the Turks . . . . . Eighth: that the natives of all these parts and wherever we may have entered the Indies have a perfect right to make war upon us or to expel us and wipe us off the face of the earth, which right they will preserve until the day of judgment" (Col. de Doc. II, p. 300). This is strong talk from the Bishop of Chiapas, not only against the Emperor, but against the Holy See, which had *donated* the Indies to Spain.

[133] It is well known that the liberation of the Indians from personal servitude was a measure, not only of humanity and justice, but also of policy, on the part of the Spanish government, to weaken the growing power of the conquerors and early colonists. The troubles in Peru give a good example of the state of affairs.

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or "Nahuatl" language in Mexico, we gather the information that they started off in bands constituting "lineages" or kins. This

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bing a tree." Might there be any vague connection between this and the Mexican "Ocelotl" or beast of prey?

The word "Canac" is mentioned as "desconocido" or disused. Still the analogy in sound with the QQuiché "Caok" rain, is striking, as well as with the Tzendal "Cahogh" and finally also with the Mexican "Quiahuitl."

In regard to the calendar of Chiapas, I regret to say that the material at my command is by far too limited to venture much of an interpretation. Not one of the few Tzendal vocabularies or Grammars yet existing is within my reach. Still I must note here: "Chan" in Tzendal signifies *Snake*, therefore my translation of "Chanan." *Brasseur de Bourbourg* ("*Recherches sur les Ruines de Palenqué*," Cap. II, p. 32, notes 4 and 5).

"Abah" probably *Stone* ("*Palenqué*," p. 63, note 5).

"Batz" as *monkey*, is identified with the three other signs of the same day by *Brasseur* ("*Popol-Vuh*," Introd. p. CXXXV, note 5, Part II, cap. I, p. 69, note 4).

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Furthermore, the signs Imox, Igh. Hix, and Cahogh are, in sound at least, analogous, if not identical, with the corresponding signs of the QQuiché and Maya calendars, and the signs Lambat, Molo, Been, and Aghual, are nearly alike to those of the same days of the Maya alone, whereas, Tzibin reminds of the Tziquin in QQuiché.

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Taking now the Mexican calendar as a basis, we cannot fail to notice:

(1). That fifteen of its signs are identical with those of the QQuiché.

(2). Three are absolutely identical with signs of the Maya, and five more are presumably identical also.

(3). Two are identical with signs of the Tzendal, and two more presumably so.

Therefore our assumption appears justified, that:—

(1). The Mexican and QQuiché names of the days have a common origin.

(2). That the same is likely in regard to the Maya, since the Maya and QQuiché are regarded as belonging, linguistically, to the same stock.

(3). That a presumption in favor of a similar relation towards the Tzendal of Chiapas may be admitted since, besides the four signs recognized as common to both calendars, there are at least eight more which, in sound, are identical with others of the Maya and QQuiché.

I feel authorized, consequently, to conclude:—

(1). That the names of the days given by the four linguistical clusters above stated, were probably, originally identical.

(2). That these names, therefore, *had a common origin*.

This origin is stated as follows:—

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Mendieta (Lib. IV, cap. XLI, p. 537), "and these Indians affirmed, that in ancient times there came to this land twenty men, and the chief of them was called Cacalcan, ... This writes the bishop of Chiapas. . . ." This bishop of Chiapas was *Fray Bartolomé de Las Casas*, who, in the MSS., "*Historia apologética de Indias*" (Vol. III, cap. 124), appears to be more detailed. I quote Las Casas from *Brasseur* and from *H. H. Bancroft*, (Vol. 3, p. 465), where he says (Cap. 123),—the MS. itself not being accessible to me. Now it is commonly admitted, and this admission (whether correct or not) is so general, that no quotations are needed in evidence, that Cucuican or Cocolcan is identical with the Mexican Quetzalcohuatl. To Quetzalcohuatl, however, is attributed the formation of the *Mexican Calendar*. (*Torquemada*, Lib. VI, cap. XXIV, p. 32. *Mendieta*, Lib. II, cap. XIV, pp. 97, 98.)

In regard to the origin of the Tzendal Calendar, the tradition is very clear. *Boturini* ("*Idea, etc.*," § XVI, pp. 115 to 121). Quoting *Nuñez de la Vega* (31, § XXVIII of the "*Constitucion Diocesana*") "y prosigue el Prelado diciendo, que *al que llamaban Coslahuntox (que es el Demonio, segun los Indios dicen, con trece potestades) le tienen pintado en Bilu, y con hastas en la cabeza como de carnero*, quando dicho Coslahuntox se ha de corregir en Ymox, ó Mox, y no está puesto en el Kalendario por Demonio,

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was the case with the so-called "Tolteca," [30] and with all their successors, such as the "Tezcucans," "Tecpanecans," and others, *including the ancient Mexicans.*[31]

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sino por cabeza de los veinte Señores, Symbolos de los dias de el Año, y assi viene á ser el primer Symbolo de ellos." (See also Idem, pp. 118, 119, quoting Nuñez de la Vega, 33, 34, and 35), "concuerda el Systema de los Kalendarios de Chiappa, y Soconúsco con el Tultéco, ... pues en lugar de los quatro Caractéres Técpatl, Calli, Téchtli, Acatl, se sirven los de Chiappa de quatro Figuras de Señores, Votan, Lambat, Been, y Chinax, etc., etc."

Clavigero (Lib. II, cap. XII, p. 164). "The Chiapaneca, if we can place any reliance upon their traditions, were the first settlers of the New World. They claim that Votan, the grandson of the venerable old man who built the great ark in order to save himself and his family during the deluge, and who was one of those who erected the high building that reached into the clouds, set out by special command of God, to people the country." Adopted and quoted also by Señor Don *Francisco Pimentel*, ("*Cuadro Descriptivo y Comparativo de las Lenguas Indigénas de México*," 1865, Vol. II, p. 228.) *Clavigero* (Lib. VI, cap. XXIX, p. 413, Vol. I) "The Chiapaneca . . . . . instead of the figures and names of the rabbit, cane, flint, and house, used the names Votan, Lambat, Been, and Chinax, and instead of the Mexican names of the days, they adopted those of twenty celebrated men of their ancestry, among which the four names above mentioned took the same place as among the Mexicans the Rabbit and the others." Compare also, in the appendix to the same volume, p. 533, the "*Letter of the Abbé Don Lorenzo Hervas*," Cesena, 31 July, 1780. *Clavigero* (Vol. II, "Dissertations, etc.," Cap. II, p. 281). After recalling the tradition of Votan, quoting from Nuñez de la Vega, he adds in note b, "Votan is the name of the leader of the 20 celebrated men, after which the 20 days of the month of the Chiapaneca are named."

These statements, which rest upon the writings of Nuñez de la Vega and of Ordonnes y Aguiar, are adopted, among later writers, by:—

Brasseur de Bourbourg ("*Popol-Vuh*," Introduction, § V, p. LXXII. "*Chronologie*," in "*Relation des choses du Yucatan*," p. 374, note 4).

The identity of the twenty days of the Chiapanecan months with the names of twenty leaders of as many kins, is very likely, therefore; and since we have found the close resemblance of the Chiapanecan Calendar with that of the Yucatecan Maya, it is not unreasonable to suggest: that the names of the Maya days originally denoted the same twenty kins also. If such is the case (as the tale of Cuculcan and of his nineteen followers also seems to indicate), then the twenty signs of the QQuiché have a similar origin and finally, the actual identity of the QQuiché Calendar with the Mexican or Nahuatl proper leads to the inference that the twenty names of days of the Tzendal, Maya, and Nahuatl groups of sedentary Indians in Mexico and Central America, indicate *a common origin of these three clusters, from twenty kins or clans, or gentes*, at a remote period.

Within these twenty kins there appear *four* more prominent than the other. This again may indicate a *still older* derivation from *four*, out of which the remaining sixteen sprang through segmentation. How such segmentation may occur is plainly stated in the "*Popol-Vuh*," and has been fully referred to by me in "*Tenure of Lands*" (p. 391, 392, note 7), to which, in addition to the Indian authority, and to Mr. Morgan's "*Ancient Society*" (Part II, Chapter IV), I beg leave to direct the "curious reader." In regard to the actually prevailing division of Indian settlements into four quarters, it is asserted by *Brasseur de Bourbourg* ("*Popol-Vuh*," Introduction, p. 117), "Enfin, presque toutes les villes ou tribus sont partagées en quatre clans ou quartiers, dont les chefs forment le grand conseil."

I give the above as mere suggestions, begging for their acceptance in a kindly way, since they are not intended to be thrust upon the reader as "results." But I cannot resist the temptation to submit some remarks here, on other peculiarities exhibited

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About the middle of the thirteenth century the Mexicans while on a migration towards more southern regions, made

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by the so-called calendars just named, which peculiarities may throw some light on the questions raised, as to whether they originally denoted kins or not.

With a single exception (Cipactli), the Mexican and allied calendars contained the name of not one object, or phenomenon, which might not be met with *somewhere* over the wide area which the three linguistical stocks occupied at the time of the Conquest. Still, as Sr. Orozco y Berra strikingly proves ("*Geografía de las Lenguas*," Parte IIa, Cap. V, p, 167), the Mexican month contains the names of animals unknown to the ultimate home of the tribe as well as to more *northern* regions. Thus the *monkey* ("Ozomatli") is not found on the high central tableland. In regard to the sign Cipactli, I shall elsewhere refer to this sign, which may perhaps denote a "cuttle-fish" of monstrous dimensions.

Supposing now (since we have no proof yet to the contrary), that this "marine monster" was also an inhabitant of tropical seas, it must strike us that the twenty signs for the days of the aboriginal calendars under consideration

(1). Represent types and phenomena which are met with, *not exclusively, but still all*, within the area of Mexico and Central America.

(2). That some of the animal types are limited to tropical and low regions only.

(3). That none of the animals belong exclusively to the temperate zone of North America.

Consequently, that these signs are of a meridional origin, and even, taking into account that the monkey is not found in the valley of Mexico, that they originated to the *south* of it. Still, the four "Leaders," as I have called them (the first signs of each "week" of five days), namely: Rabbit, cane, flint, and house,—might as well have been selected at the *north*.

It is a fact abundantly proven, that the kins or gentes composing the tribes of North America are named after a principle identical with that found in the naming of the days among the aborigines of more southerly latitudes, namely: after objects and natural phenomena. Mr. Morgan has given the names of the gentes of at least thirty tribes, consisting in all of two hundred and ninety-six gentes. Of these two hundred and ninety-six names, ninety-eight are signs of the Mexican days, repeatedly found in the different tribes. These signs are as follows:—

Itzcuintli, Dog, mostly found, however, as wolf	22 times.
Quauhtli, Eagle	14 "
Cozcaquauhtli, Hawk (although it is the "ringed vulture")	8 "
Mazatl, Deer, Elk, Caribou, Antelope	20 "
Cohuatl, Snake	9 "
Atl, Water (also as "Ice," "Sea," etc.)	4 "
Miquiztli, Skull (as "Head")	1 time.
Ollin (as "many seasons" and "Sun")	2 times.
Calli, House (as "high village" and "lodge")	3 "
Tecpatl, Flint (as "knife")	2 "
Ocelotl, Tiger (also as "panther" and "wild cat")	5 "
Ehecatl, Wind	1 time.
Acatl, Cane (also as "Indian corn")	3 times.
Tochtli, Rabbit (also as "hare")	3 "
Cuetzpalin, Lizard ("frog")	1 time.
Xochitl, Flower (as "Tobacco")	1 "
Quiahuitl, Rain	1 "

I beg to observe, that if I have added "Cozcaquauhtli" to this list, supposing it to be the equivalent of "Hawk," this is a mere suggestion, and not an affirmation on my part.

Thus sixteen, if not seventeen, of the twenty signs of days of the Mexican month, are found in North America as "*totems*" *probably of aboriginal clans or kins.*

It is further interesting to note, that of the nine clans composing the Moqui tribes of Arizona, the names of seven correspond to signs of Mexican days, ("*Ancient Society*," Part II, p. 179). What little is known of the Laguna Indians foreshadows a similar result (p. 180), thus permitting the query, whether the pueblo Indians of the

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their first appearance in the northern sections of the former republic of Mexico, as a cluster of seven kins, united by the bond of common language and worship.[32] The names of these seven kins are distinctly stated and it is not devoid of interest to notice that some of these names were perpetuated as late as 1690 among the numerous "Indian wards" of the present City of Mexico.[33] We may as well add here, that these

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central west might not perhaps show a closer connection yet between the very ancient Mexican kins as denoted by their days, and the gentes composing their own tribes.

After these speculations, which I submit for what they may be worth, and with the distinct reserve that I do not attach any value to them save as hints and queries for further investigation, I beg leave to state, that in my fourth paper "On the Creed and Belief of the Ancient Mexicans," I intend to discuss all these points with more thoroughness, and, I hope, with the aid of more suitable material than that now at my command.

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[32] *Iztlilxochitl* ("*Relaciones historicas*" "*Segunda Relacion*," Kingsborough, Vol. IX, p. 323) "y casi el ultimo de estos años se juntaron dos cabezas principales y los otros cinco inferiores á tratar si se quedarian en esta tierra ó si pasarian mas adelante." Also "*Noticias de los Pobladores y Naciones de esta Parte de America llamada Nueva-España*" ("*Tercera Relacion de los Tultecas*," Kingsborough, IX, p. 393), "Estos siete caudillos . . . . . con todas sus gentes vinièron descubriendo y poblando por todas las partes que llegaban." ("*Histoire des Chichimèques*," Cap. I, p. 13), "Ils avaient sept chefs, et choisissaient alternativement un d'entr'eux pour les gouverner." In addition to authorities quoted on the Toltecs in "*Tenure of Lands*" (p. 388, note 7, to p. 392). I refer to *Velancurt* ("*Teatro Mexicano*," Vol I, Part II, Trat. I. Cap. IV, p. 234). *Granados y Galvez* (2a Tarde, p. 31).

[33] "*Tardes Americanas*" (p. 31), "bien es que los mapas de estos no nos pintan tierras, sino familias: y como estos vaguearon sin fixeza alguna por tan varios rumbos. . . . . ." It is superfluous to quote authorities in full, I but refer to "*Histoire des Chichimèques*" (Cap. V, pp. 38, 39; X, p. 70). *Sahagun* (Lib. X, cap. XXIX). The whole chapter is very important. *Durán* (Cap. II, pp. 10, 11, 12, 13, 14, 15, 16, III; pp. 19, 20, 21, and plates I, to Trat. I°, also pl. I, to Trat. II°). *Acosta* (Lib. VII, cap. II, p. 454, and cap. III entire). *Mendieta* (Lib. II, cap. XXXIV, p. 147). *Torquemada* (Lib. I, cap. XXIII, p. 51; cap. XXVI, p. 54; Lib. II, cap. I, p. 78, etc.). *Garcia* ("*Origen*, etc.," Lib. III, cap. I, p. 81; Lib. V, cap. III, p. 321). *Herrera* (Dec. III, Lib. II. cap. X, pp. 59, 60). *Veytia* (Lib. II, cap. VI, p. 39 of 2d Vol.). *Velancurt* (Vol. I. "*Teatro*," Parte II, Trat. I, cap. IX, pp. 254, 255). *Clavigero* (Lib. II, cap. IV, pp. 146, 147), and others.

[34] The number *seven* (7) is almost generally accepted. Compare "*Tenure of Lands*" (p. 399, and note 21). Besides the authors there mentioned as accepting seven kins, I refer to *Dr. Ad. Bastian* ("*Die Culturlaender des Alten Amerika*," Vol. II, p. 490, note 2). *Cabrera* (in *Mauvoit's Palenqué*, p. 77. Rather confused).

[35] I have gathered these names out of the following sources: *Durán* (Cap. III, pp. 20, 21), *Tezozomoc* (Cap. I, p. 6, Kingsborough, Vol. IX), *Veytia* (Lib. II, cap. XII, p. 91 of 2d Vol.). They are stated as follows:—

By Durán.	*By Tezozomoc.*	*By Veytia.*
Yopica.	Yapica.	Yopica.
Tlacochcalca.	Tlacochcalca.	Tlacochcalca.
Vitznagoa.	Huitznahuac.	Huitznahuac.
Cuatecpan.	Cihuatecpaneca.	Cihuatecpaneca.
Chalmeca.	Chalmeca.	Chalmeca.
Tlacatecpaneca.	Tlacatecpaneca.	Tlacatecpaneca.
Yzquiteca.	Yzquiteca.	Itzcuintecatl.

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the abodes of such men as underwent the severe trials preliminary to their investiture with the rank of chief ("tecuhtli.") The word "calmecac" is often interpreted as "dark house" but its etymology is probably quite different. In no case, however, was that building a school for a "privileged class of children.[105]

The kin had the right to regulate and to control marriage.[106] We have seen that the obligation to marry rested upon every member of a "calpulli." Where tribal society is still in its pure and original condition marriage in the same kin is absolutely prohibited. The matrimonial customs of the ancient Mexicans were closely scrutinized by the Catholic church, and a rigid investigation by the early missionaries has proven that not only was marriage between close relations strictly prohibited, but it was also discouraged (if not forbidden) between members of the same kin.[107] Mr.

In all, seven "calmeca" within the enclosure surrounding the great "house of god" of Mexico-Tenuchtitlan. *Torquemada* (Lib. VIII, cap. XI to XVI) also describes the various places, mentioning "Huitznahuacalmecac." "Casa de recogimiento, y habitacion de los Sacerdotes, y ministros de este lugar" (p. 150). "Tlamatzinco calmecac." donde vivian y tenian su asistencia los Sacerdotes, y ministros de este dicho Templos" (p. 151). "Yopico calmecac" "donde habitavan, y se criaban los muchachos" (p. 153). "Calmecac"—"donde se criavan los ninos" (p. 149). Besides these statements, the two authors just quoted allude to the Calmecac in the same manner at various places. *Sahagun* (Lib. III, Appendix, cap. VII, and especially Cap. VIII, pp. 274–276). Already the title of this chapter is significant: "De las costumbres que se guardaban en la casa que se llamaba Calmecac, donde se criaban los Sacerdotes, y ministros del templo desde niños." *Torquemada* (Lib. XIII, cap. XXVIII, pp. 468–471). *Johannes Eusebius Nieremberg* ("*Historia Naturæ*," Lib. VIII, cap. XXII, pp. 143–146). He copies Hernandez who, in turn, almost verbally agrees with Sahagun. *Oviedo* (Lib. XXXIII, cap. X, p. 302; Cap. LI, p. 337). *Gomara* (Vedia I, p. 439).

[105] *Molina* (II, p. 11). "Calmeca tlatolli," "palabras dichas en corredores largos" and "Calmelxetli," "Sala grande y prolongada, ó corredor de la casa." The word may be decomposed into "Calli"—house, and "mecayotl"—consanguine relationship, or "mecatl" a cord or tie. "House of Ties"?

[106] "*Ancient Society*" (p. 74).

171 [107] Already *Motolinia* (Trat. II, cap. VII) pictures vividly the difficulties encountered by the priests in regard to regular marriage. The first question to be determined was that of the legitimate spouse. This has already been investigated in a former note. The next question was that of the degrees of consanguinity, or affinity. It was rigidly inquired into whether perhaps, custom had sanctioned intermarriage of brothers and sisters. *Gomara* (Vedia, p. 439): "No casan con su madre ni con su hija, ni con su hermana; en lo demas poco parentesco guardan; aunque algunos se hallaron casados con sus propias hermanas;" thus admitting the fact that intermarriage of that kind existed. *Mendieta* (Lib. III, cap. XLVIII, p. 305) also concedes that such may have been the case, and infers that these marriages should be regarded as valid. The question of intermarriage between children of the same issue becomes important through the statements and discussion of *Torquemada* (Lib. XIII, cap. VII, p. 489) about the matrimonial customs of the Indians of *Vera-Paz*: "The Indians of Vera-Paz were compelled frequently, on account of their customs of relationship, to marry brothers with sisters for this reason: It was not customary for those of one clan, or tribe, to marry the women of the same tribe (pueblo), and thus they sought for them from others, because

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H. H. Bancroft to whom every student of American antiquities must look with a deep feeling of gratitude for his valuable services, says on the subject: "marriages between blood relations or those descended from a common ancestor were not allowed."[108] The act of marriage itself was preceded by negotiations on the part of one calpulli (that of the man) with another (that of the woman), the negotiations terminating in something like a *purchase* of the girl.[109] It is beyond our purpose, at present, to dwell on the

they did not reckon the children, born in foreign tribes or lineages, as belonging to their family; although if the mother had issued from their lineage, and the reason for this was, that this relationship was only attributed to the men." Now this is a very plain statement and picture of "descent in the male line," with the rules of kinship as strongly and fully in vigor as, with "descent in the female line" among the Iroquois. The inhabitants of Vera-Paz spoke, according to *Herrera* (Dec. IV, cap. X, cap. XIV, p. 229), "varios Languages," but they selected one at the instance of the Dominican fathers, "to use it in general." *Dr. Berendt* ("*Remarks on the Centres of Ancient Civilization in Central America and their Geographical Distribution*," address read July 10, 1876. pp. 9 and 10) mentions in Vera-Paz three idioms: the "Kekchi" (Alta Verapaz), "Pokoman" (in the South), and the "QQuiché" (Western Verapaz). See also *E. G. Squier*, ("*Monograph of Authors who have written on the Languages of Central America*," Introd., p. IX). *H. H. Bancroft* (Vol. III, cap. IX, p. 700). *Diego Garcia de Palacio* ("*Report to the King of Spain in* 1576," German translation by the late *Dr. Alex von Frantzius*, pp. 4 and 64). *Pimentel* ("*Cuadro descriptivo de las Lenguas*," etc., Vol. I, pp. 81–84). The close connection in customs and Institutions (see my notes in regard to the calendars of Mexico and Central America) between the QQuiché and the Mexicans, and the probable identity of their origin, make it not unlikely that the latter had also the same rule, "not to marry within the tribe or lineage," or rather in the kin. As every tribe in Mexico consisted of a number of Calpulli, there was no need of selecting the wife from outside of the settlement. The manner of arranging marriages furnishes direct evidence of the fact, that the wife was, at least usually, from another kinship. (See note 109.) See especially, besides, *Sahagun* (Lib. II, Appendix, p. 228).

[108] "*Native Races*" (Vol II, cap. VII, p. 251).

[109] Not only the consent of the young man's parents was requisite, but also that of the "teipuchtiato" (speaker to the youth) of his "barrio" or calpulli, *i. e.*, of his kin. This fact is abundantly proven. *Sahagun* (Lib. VI, cap. XXIII, pp. 132, 159) says: The "speaker" was invited to the house and after having "eaten and smoked," "the old parents of the young man, and the old men of the barrio sat down," and the case was told to them. The "speaker" then took formal leave of the youth "y dejaban al moso en su casa de su padre." (Lib. III, Appendix, cap. VI, p. 271), he again insists that the consent of the "maestros de los mancebos" was required. *Zurita* ("*Rapport*," p. 132): "Lorsqu'ils étaient d'âge á se marier, c'est á dire á vingt ans ou un peu plus, ils en demandaient l'autorisation" (p. 134). *Mendieta* (Lib. II, cap. XXIV, p. 123): "Llegados á la edad de casarse . . . pedian licencia para buscar mujer; y sin licencia por maravilla alguno se casaba, y al que lo hacia, demas de darle su penitencia, lo tenian por ingrato, malcriado y como apóstata" . . . *Torquemada* (Lib. XIII, cap. XXX). It was the kin of the male which solicited the girl, and this solicitation was carried on by women, who brought presents. Compare also *H. H. Bancroft* (Vol. II, pp. 251 to 262). *Velancurt* (Part II, Trat. II, cap. XII, p. 477. "*Teatro Mexicano*," Vol. I). If the male needed it, "the community" assisted him. See above authorities, and others.

The controlling influence of the *Kin*, in matters of marriage, was officially recognized, as late as 1555, by the first provincial "concile" held at Mexico in that year. It was ordained: "That since it is customary among the Indians Maceguales not to marry without permission ("licencia") of their principals, nor to take any women, unless it

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646 We thus have found in the "tlatocan" or council, the high directive authority of the tribe, the arbitrator between its organic component parts, and the chief judicial power within the tribe. It is easy to recognize in it a counterpart to the council of the kin.

643 Like the kin also which, subordinate to its councils decrees had two superior officers for the execution thereof, the tribe had *two chief executive functionaries.*

Even at a comparatively remote period in the history of the ancient Mexicans we may discern two offices, not formally created, but naturally growing from what was left of tribal organization, which mark the beginning of a chief tribal executive. One of these is the "wise old man" conducting the "talk;"[204] the other is the "big warrior" who led the braves to battle.[205] The former subsequently became "foreman" in the council, the latter "war-chief" to the tribe. There are indications to the effect that, for a while, both offices were held by one person. From the time the confederacy had been formed, however, we recognize two chief executive agents,[206] one of which is called the "Snake-woman"

Vedia I): "Los Jueces eran doce . . ." with a higher court of two; therefore, in all fourteen, equal to the thirteen of Sahagun with the "Señor" added. *Zurita* ("*Rapport*," etc., pp. 100 and 105): "Les douze juges d'appel . . ." *Mendieta* (Lib. II, cap. XXVIII, p. 135) copies Zurita almost literally. By the side of this early Franciscan group of writers, there is the picture drawn by the two great Franciscans, Torquemada and Vetancurt, representing a supreme Judge, "Cihnacohuatl," and four tribunals beneath him in authority. This picture is evidently based on such paintings as the "*Codex Mendoza*" (plates LXIX and LXX). In my opinion the thirteen Judges of Sahagun should be connected with the judicial offices mentioned by Cortés as sitting at the "tecpan" (see note 202), rather than regarded as constituting a court of appeals.

Finally, I refer to *Ixtlilxochitl* ("*Hist. des Chichimeques*," Cap. XXXVI and XXXVII), *Veytia* (Lib. III, cap. VII, pp. 199 and 200) and others, in regard to Texcuco. While they distinctly prove the subdivision, for judicial work, of the supreme council into two sections, they also show in a very marked manner, the confusion and contradiction arising from a misconception of the real case.

[204] Perhaps the earliest mention of such a "wise old man," foremost in the "talk," among the Mexicans proper, is that of the tale of the crafty old men, Huitziton and Tecpatzin, who are said to have persuaded the Mexicans to emigrate from Aztlan, as related by *Torquemada*, who is often copied (Lib. II, cap I, p. 78). In early times they are also called Captains and leaders, and must not be confounded with the "medicine-men" (Id., p. 78). Subsequently these latter sometimes appear as leading speakers. Much information can be gathered on this point by carefully and critically reading *Veytia* (Lib. II, cap. XII, XIII, XV and XVIII), *Codice Ramirez* (pp. 25 to 38), *Duran* (Cap. IV, V and VI), *Tezozomoc* (Cap. I, II and III).

[205] *Torquemada* (Lib. II, cap. II, pp. 80 and 81). *Vetancurt* ("*Teatro Mexicano*," Parte IIa, Trat. I, cap. IX, pp. 260, 261 and 262). They merely show that the office of "big warrior," existed.

[171] [206] This apportionment of the duties of chief-executive among two heads is found in many tribes of Mexico and Central America. Thus in Tlaxcallan, Maxiscatzin and Xicotencatl, the two head-chiefs, were alike and equal in power. (*Cortés*, "*Carta Segunda*" (pp. 18, 46). *Bernal Diez de Castillo* (Cap. LXVII, p. 80): "los dos mas prin-

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("Cihua-cohuatl,") and the other (erroneously termed "King"), the "chief of men" ("Tlaca-tecuhtli").643

The "CIHUA-COHUATL" was elected by the council for life, or

cipales caciques." "*Anonymous Conqueror*" (p. 388): "anchora che in certo modo si habbia rispetto á uno che e'el maggior Signore, che tiene teneva un Capitano generale per la guerra." *Motolinia*, "*Hist de los Indios*," etc. (Trat. III, cap. XVI, pp. 229 and 230). *Oviedo* (Lib. XXXIII. cap. III, p. 272) copies Cortés. *Gomara* (p. 323). *Torquemada* (Lib. XI, cap. XXII, p. 347) says four, of which Maxiscatzin was captain; though this is contradicted by the conquerors. Xicotencatl being war-chief. *Herrera* (Dec. II, lib. VI, cap. X, p. 152) reports the speech of Xicotencatl: "que bien debia de saber, que era Xicotencatl Capitan General de la Republica de Tlaxcala," and especially his interesting tale of the Tlaxcaltecan council in Cap. III, pp. 139 and 140. *Tezozomoc* (Cap. LXXXVI, p. 150): "el rey Xicotencatl," (Cap. LXXXVII, p. 152): "el rey Maxiscatzin." About Chalco, compare "*Tenure of Lands*" (p. 397, note 16), also about Xochimilco and the Tecpanecas. In regard to the Matlatzinca, *Zurita* ("Rapport," etc., p. 389) says there were three chiefs, who occupied the highest power in succession. This statement is copied by *Herrera* (Dec. III, lib IV, cap. XVIII, p. 139). The *Totonacas* had two chiefs. *Durán* (Cap. XXI, p. 161. Cap. XXIV, p. 206). The "Cazonci" of Michuacan is represented by *Herrera* (Dec. III, lib. III, cap. V, p. 86, VI, p. 87) as being assisted by "his captain-general," and the anonymous document copied by *Don Florencio Janér* from the Codex C-IV-5 of the Escurial Library and published, without date, though evidently written between 1534 and 1551, entitled "*Relacion de las ceremonias y ritos, poblacion y gobierno de los Indios de la provincia de Mechuacan, hecha al Ill^mo Sr. D. Antonio de Mendoza, Virey y Gobernador de Nueva España*" says ("Primera Parte," p. 13): "pues habia un rey y tenia su gobernador, y un capitan general en las guerras, y componiase como el mismo cazonci." This is very significant, especially because it is represented as being instituted by divine will. "Dicho sea en la primera parte, hablando de la historia del dios Curicaberis, como los dioses del cielo le dijeron como habia de ser *rey*, y que habia de conquistar toda la tierra, y que habia de haber uno que estuviese en su lugar, que entendiese en mandar traer leña para los ques." The evidence is positive about the QQuiché of Guatemala, and furthermore very interesting. *Zurita* ("*Rapport*," etc., pp. 405 and 406) mentions three chiefs, in a manner exactly similar to those of Matlatzinco, and *Herrera* (Dec. III, lib. IV, cap. XVIII, p. 140) follows him implicitly. *Torquemada* (Lib. XI, cap. XVIII, pp. 328 and 329) is of the same opinion, although it is easy to see that in fact there were *two* head-chiefs and not three, since he says: "Era el primero de todos el Rey actual; es á saber, el Abuelo: luego el Rey electo para despues de sus Dias; tras él, el que tenia nombre de Electo, etc." Consequently there were always two with the principal title. *Pedro de Alvarado* ("*Relacion á Hernando Cortés*," Utlatlan, 11 of April, 1524, Vedia I, p. 458) speaks of "cuatro señores de la ciudad de Utlatan." Another eye-witness of the conquest of Guatemala, *Bernal Diez de Castillo* (Cap. CLXIV, p. 220) speaks of "dos capitanes señores de Utatlan." We have fortunately, in regard to the tribes of QQuiché language, a very positive source of great value. This is the "*Popol-Vuh*" (p. 229). Enumerating the "Nim-Ha Chi Cavikib," it specifies from the fourth generation on ("U. cah. le"), always *two* chiefs, stating positively: "Oxib-Quich, Beicheb-Tzi, u cabiahu-le ahanab. Are-cut que ahanarie ta x-ul Donadin, x-e hitzaxic rumal Caxtulan vinak" (p. 236). Consequently Alvarado executed two chiefs. Besides (p. 240), it even mentions their last successors, with Spanish names. At the close three "great-elected ones" ("Nim-Chocoh") are mentioned, but only two are named, the one from "Nihaib" and the other from "Ahau-QQuiche." We find here the exact counterpart of the Mexicans, before their fight with Tlatelulco,—two chiefs of Mexico, and two chiefs of Tlatelulco, Moquihuix and Teconal. See the authors on that subject. In regard to the Maya of Yucatan, see *Lizana* ("*Devocionario de Nuestra Señora de Itzmal*," § IV), also *Villagutierre y Sotomayor* ("*Historia de la Conquista y Reducciones de los Itzaex y Lacandones*," Lib. VIII, cap. XVI, p. 514)

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643 even now to much ruder tribes;[250] and the ornaments and peculiar
644 garments, like the head-dress so very appropriately designated by the Spaniards as a "half-mitre," and other articles already described by us on a former occasion were not worn by him alone, as the "Cihuacohuatl" enjoyed the same privilege.[251] This, and the burial-rites to which we cannot, here, refer in detail,[252]

114 the pueblo of Acachinanco," to the south of Mexico, in the direction of San Antonio
576 Abad, says *Bustamante* (note a). This was while "Water-Rat" was "chief of men." That the "chief of men" moved alone, or with a small escort only, in the middle of the street, is very natural. He was the head of the official household and the chief war-captain of the confederacy. His particular duty it was, therefore, to greet the strangers. On any ordinary occasion it would have been misplaced, and against all rules of Indian etiquette, for the chief-officers of a tribe to go out to meet them; but in this case, wavering between fear and curiosity, an exception was made. It is worthy of remark that even when the "chief of men" returned at the head of a victorious war-party, the "snake-woman" is not mentioned as sallying forth to greet him in person.

576 [250] This custom of addressing people to whom some deference is due, has been
171 noticed among numerous tribes of America. Among the Mexicans it was not at all an exclusive mark of deference towards the chief-officer. His interlocutors did not look at *him*, neither did he look at *them*. See *Bernal Diez* (Cap. XCI, p. 86, Vedia II), *Clavigero* (Lib. VII, cap. XI, p. 470). The latter is particularly important, although he but copies *Torquemada* (Lib. XIV, cap. I, p. 335) in the main. As far as other tribes are concerned, I but recall here the Peruvian "Inca." See *Francisco de Jerez* ("*Verdadera Relacion de la Conquista del Perú y Provincia del Cuzco llamada la Nueva Castilla*," etc., etc., in Vedia, Vol. II, p. 331), when Hernando Pizarro met Atahuallpa for the first time: "los ojos puestos en tierra, sin los alzar á mirar á ninguna parte." Of the Indians of the gulf states of North America, it is said by *James Adair* ("*History of the American Indians*," p. 4): "They are timorous, and consequently cautious, ... exceedingly modest in their behaviour." See also on the Northern Indians, *Loskiel* ("*Geschichte der Mission der evangelischen Brüder*," Barby 1789, pp. 17 and 18). It would be superfluous to add further quotations.

[251] *Durán* (Cap. XXVI, p. 215, cap. XLIV, p. 357). *Tezozomoc* (Cap. XXXVI, p. 57, cap. LXIX, p. 215, etc.). *Durán* (Lámina 8, Trat I").

784 [252] That the burial of the "Cihuacohuatl" took place after the same manner as that of the "Tlaca-tecuhtli," is proven by the "*Codice Ramirez*" (p. 67): "Hiziéronse obsequias solemnísimas y un enterramiento mas sumptuoso que el de los Reyes pasados, porque todos lo tenian por el amparo, y muro fuerte del gran imperio Mexicano." *Durán* (Cap. XLVIII, pp. 381 and 383): "el qual despues de muerto, su cuerpo fué quemado y sus ceniças enterradas junto á los sepulcros de los Reyes, haciéndole las cosquias conforme á persona tal se devian, de la mesma manera que á los reyes se hacian y sus grandezas pedian." *Acosta* (Lib. VII, cap. XVIII, p. 496): "le hicieron exequias los Mexicanos, con mas aparato y demostracion que á ninguno de los Reyes auian hecho."

In connection with the burial rites it may be in place, here, to refer to a custom easily interpreted in favor of the assumption, that the "Tlaca-tecuhtli" was a monarch. It is the carving, in the live rock at Chapultepec near Mexico, of human shapes commemorative (or at least said to be) of each of these officers, towards the close of each one's lifetime. There can be no doubt as to the existence of such carvings. The last of them, representing "Wrathy chief," was seen by *Don Antonio de Leon y Gama* ("*Descripcion Histórica y Cronológica de las dos Piedras que con ocasion del Nuevo Empedrado que se está formando en la Plaza principal de Mexico, se hallaron en ella el Año de 1790*," Segunda Edicion; 1832, Parte Segunda, pp. 80 and 81), as late as 1753 or 1754, when it was destroyed ("picada") by order of the authorities. Another figure, intended for